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RECORD OF PHILIPPINE FOLK-LORE.

GUAM. The fourth and fifth sections of W. E. Safford's study of "The Chamorro Language of Guam" appear in the "American Anthropologist" for July-September, 1904 (n. s., vol. vi, pp. 501-534), and April-June, 1905 (vol. vii, pp. 305-315). In Chamorro *guftii*, "to love," signifies literally "to see well," and *chatlii*, "to hate," means "to look ill at." *Gefhinalom*, "generous," means "kind-interior," and *chathinalom*, "mean," signifies literally "bad-interior." Says the author: "The possibility of tracing many words to their original sources is an interesting feature of the Chamorro language, showing clearly that the words were formed by the Chamorros themselves, who use them in their primitive sense." The adverbs *sen* (very, most) and *sesen* (exceedingly) "are in all probability identical with the Nahuatl *cen* (*zen*) and *cecen* (*zesen*), introduced in early times by priests or soldiers from Mexico."

MORO. As vol. iv, pt. i (Manila, 1905, pp. 107), of the Ethnological Survey (Department of the Interior) Publications appears Najeeb M. Saleeby's "Studies in Moro History, Law, and Religion." After a general introduction, English translations of eight MSS (From Adam to Mohammed; Genealogy of Kabungsuwan and his Coming to Magindanao, or the Conversion of Magindanao to Islam; Genealogy of Bwayan; History of the Dumatus and the Conversion of Mindanao to Islam; Oldest Copy of the Genealogy of Magindanao and the Iranun Datus; History and Genealogy of Magindanao Proper; Genealogy of Bagumbayan; Ancestors of the Datus of Mindanao) are given, pages 20-50. Then comes a sketch of the history of Magindanao (pages 51-61). The second chapter (pages 64-100) deals with the laws of the Moros (the *luwaran*, or the laws of Magindanao; the old and new Sulu codes). Chapter iii (pages 101-107) gives the English texts of two Sulu orations, one for the feast of Ramadan, the other the "Friday oration." Facsimiles of many of the pages of the original MSS. serve as illustrations to this interesting monograph, which is based upon "exact and true copies and translations" of the original *tarsila* or *salsila* in the possession of the chief *datus* of the Rio Grande Valley,—these are "written in the Magindanao dialect with Arabic characters, and a great part of their text is Magindanao names which have never yet been expressed by means of Romanic characters." According to the author *Mindanao* means "inundated," and *Magindanao*, "that which inundation,"—a very appropriate name in reference to the floods of the Rio Grande. From page 16 we learn: "The word *Mindanao*, unless restricted by the sense of the sentence, is generally used to mean the Island of

Mindanao, while the term *Magindanao* is limited to the old district or town of Cotabato proper." The "mythology of Mindanao," given on pages 16-20, treats of pernicious man-devouring monsters (an amphibious creature, an ugly creature in human form but much larger, two monstrous birds) and their extirpation by Raja Sulayman (Solomon) and Raja Indarapatra, — the latter "is the mythological hero of Magindanao and Mantapuli is his city." The amphibious monster called *kurita* may be the crocodile, and the man-like *tarabusan* some large species of ape.

NEGRITOS. As part i of vol. ii of the "Ethnological Survey (Manila) Publications," appears W. A. Reed's "Negritos of Zambales (Manila, 1904, pp. 90), with 72 plates and 2 text-figures. This monograph is based upon two months' field work in May-June, 1903, at Iba, Tagilitil, Sta Fé, Cabayan, Aglao, etc. After an introductory chapter on the past and present distribution of the Negritos (the author thinks they do not exceed 25,000 in number, the largest and purest group being that in the Zambales Mountains in western Luzon ; in Panay, Negros, and Mindanao they are also "pure to a large extent ;" in east Luzon and Paragua "marked evidence of mixture exists"), the author discusses : Habitat, Negritos of Zambales (physical features, permanent adornment, dress), Industrial Life (home life, agriculture, manufacture and trade, hunting and fishing), Amusements (games, music, dancing), General Social Life (child, marriage, polygamy and divorce, burial, morals, slavery, intellectual life, superstitions), Spanish Attempts to organize the Negritos. Appendix A (pp. 75-77) gives anthropometric measurements of 77 individuals (32 females), and Appendix B (pp. 79-83) vocabularies of 100 words of the Zambal of Bolinao, Zambal of Iba, Zambal of Sta. Fé, Aeta of Subig, Aeta of Bataan, and Dumagat of Bulacan. The Negritos of Zambal "seem to have entirely lost their own language and to have adopted that of the Christianized Zambal." Their social state is "everywhere practically the same," and the Zambals "were the most indolent and backward of the Malayan peoples." Sharpening the teeth (upper usually) is universal among the Negritos. The flint-and-steel method of fire-making "has almost entirely supplanted the more primitive method of rubbing two sticks together." Their agricultural implements are the *tiád*, or digging-stick, and the *bolo*. In the art of making, "aside from the bows and arrows which he constructs with some degree of skill, he has no ingenuity, and his few other products are of the most crude and primitive type." By instinct, habit, and necessity the Negrito is a hunter, and some of his traps are quite skilful (Malay borrowing is hinted in certain cases) ; in fishing he uses the bamboo weir (perhaps borrowed). The nearest approach to a game observed was "a gambling game." Chil-

dren take up serious life too early to need games. Their music and instruments are crude, and they are said to have but two songs. Their chief amusement is dancing (potato dance, bee dance, torture dance, lover's dance, duel dance). Connected with marriage are the rice ceremony, head ceremony, and *leput*, or home coming. Polygamy characterizes the well-to-do, but the sentiment is against divorce. No special burial ceremony was observed by the author. In truthfulness, honesty, and temperance the Negrito is far superior to the Malayan, from whom many of his vices have been borrowed. Slavery probably still exists. The countenance of the Negrito is "fairly bright and keen, more so than the average Malayan countenance." The Negritos "have developed to a high degree a sense of the dramatic, and they can relate a tale graphically, becoming so interested in their account as to seem to forget their surroundings." The Negritos feed the spirits after a hunt; they believe that the spirits of the dead are constantly present near where they lived when alive. To these "they attribute all adverse circumstances, sickness, failure of crops, unsuccessful hunts."

A. F. C.